THE

Western Missionary Magazine,

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LETTER

TO THE EDITORS OF THE WESTERN MISSIONARY MAGAZINE.

MESSRS. EDITORS,

THE extraordinary Revival of Religion at Cambuſlang, Kilſyth, and other places, in Scotland, in the year 1742, has been the ſubject of much converſation ſince the late Revival began in this country. The few of my acquaintance, who have read the hiſtory of that work, publiſhed by the men whom God was pleaſed to employ as his inſtruments in carrying it on, profeſs to be pleaſed and edified by it. Many, who have not acceſs to that authentic and well-atteſted hiſtory, frequently hear that Revival traduced, as a *deluſive, ſchiſmatic* work, which produced *no good effects*; *no reformations*; but left the *ſubjects* of it *worſe* and *more wicked* than they were before. If you think proper to inſert, in the Magazine, Mr. M'Culloch's Atteſtation, relating to the *fruits* and *effects* of that work, written and publiſhed in Scotland nine years after the Revival, you will furniſh your readers with a piece of uſeful information, and ſilence ſlanderers who propagate the above and ſimilar groundleſs reports, to diſcredit ſo well-atteſted a work of divine grace on the hearts of men.

The ATTESTATION

Of the Rev. Mr. M'Culloch, Minister of the Goſpel at Cambuſlang, relating to the Fruits and Effects of the extraordinary Work at that place, in 1742—In a letter to the Rev. Mr. Robe.

REV. AND DEAR SIR,

HEARING that you are very ſoon, as a cloſe to your *Narrative*, to publiſh ſome *Attestations* to the *fruits* of the *revival of religion* in this country, in the year 1742; at the deſire of ſome miniſters, I drew up, and herewith ſend you my *Attestation*, relating to the *effects* of the *extraordinary work* here in 1742, which you may publiſh along with your own *Attestation*, and thoſe of others.

WHEN the God of all grace is pleaſed in infinite mercy, to ſend a *revival of religion* to a church or any particular corner in it; among other artifices whereby Satan and his inſtruments endeavour to obſtruct its progreſs, a very uſual and ſucceſsful one is, to raiſe prejudices againſt it in peoples minds, by ſuggeſting and alledging, that though the like awakenings and promiſing like appearances, (or as *oppoſers* uſe to ſpeak, *religious stirs*, and *commotions*) formerly obtained, in as high or even a higher degree, elſewhere; yet there was no good followed, but a great deal of evil.

Thus, as I am credibly informed, it is at the time of the preſent *revival of religion*, in ſeveral places of the United Provinces, as particularly, at Nieukirk, Rhied, Aaalten, Groningen, &c. while the friends of that work there take notice how much it reſembles the work at Cambuſlang, in 1742, the oppoſers readily grant there is a reſemblance; but then they add, that the work at Cambuſlang, in 42, never produced any valuable effect, that the ſubjects of that work are worſe than before, that it was a *ſchiſmatical work*, &c.

In order therefore to ſet this matter in a clear light, and that I might be able to give a brief but juſt account of a work that happened in a pariſh whereof I have the paſtoral inſpection and charge, and which I cannot but look upon to have been a glorious work of God's grace; I thought it my duty to make a particular enquiry concerning the behaviour of the *known ſubjects* of the work at Cambuſlang in 42; that is, thoſe

perſons, not only living in the pariſh of Cambuſlang, but who came from many other places, near or more remote, and who, upon reſorting to Cambuſlang, in 1742, are known to have there fallen under awakenings, convictions, and a deep concern about eternal ſalvation, for the firſt time, or at leaſt, the firſt time that their convictions and concern ſeemed to prove effectual, and to come to a gracious iſſue.

I do not here propoſe to ſpeak (if it be not a few words by the bye) of thoſe who reſorted hither in 42, and who were true chriſtians before that. Of theſe there were many hundreds, I doubt not but I may ſay thouſands, from places near and afar off, who then flocked hither, and joined in hearing of the word, and great numbers of them, upon producing ſufficient teſtimonials, were admitted to partake of the ſacrament of the Lord's ſupper; and hereby the number of communicants, which here uſed to be but about 400 or 500, before 42, came to be greatly increaſed that and following years: ſo that at the ſecond ſacrament, the number of communicants, in 42, was reckoned 3000; in 43, about 2000; in 44, about 1500; in 45, about 1300; in 46, about 1200; &c. and all along to this preſent year 51, the number of communicants here has greatly exceeded what uſed to be before 42.

The unweariedneſs of the Lord's people in religious exerciſes, at theſe times, eſpecially at the ſacrament occaſions in 42, 43 and 44, was wonderful. What eager attention to the word hearing, as upon the ſtretch and for eternity! What an awful, ſerious, ſolemn air appeared in the manner of their worſhip! What vehement workings of joy, and ſorrow, and other paſſions appearing in their looks! What engaged attendance on God in his ordinances! hearing three ſermons on each of theſe three days, Thurſdays Saturdays and Mondays; double the number on the communion Sabbath, beſides partaking of the ſacrament, joining in public prayers and praiſes, ſpending almoſt the whole of Saturday and Sabbath nights in praiſes and prayers with others, or apart by themſelves.

And their attainments were anſwerable to their exerciſes; thus at leaſt it was with many of them, according to the account they gave to me, or to others, from whom I had it, and whom I could entirely credit. Many attained to the full aſſurance of faith; had a ſenſe of God's love to them, and the

exercise of ardent love to him, and after believing in Christ, were sealed with the holy Spirit of promise. Some eminently pious ministers, who assisted here, testified, that they had never seen so much of heaven on earth. A very aged and worthy minister at going away from this, cried out at the stair-head in the manse, *Now, Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation:* others of them, after going home, writing, that they would not for a world have been absent from Cambuslang, or missed what of God they enjoyed there.

But passing from speaking further of those who were true christians before their coming here in 42, I proceed to speak a little of those hearers who, in the parable of the sower and the seed, are compared to the high-way-side-ground, the stony-ground, and the thorny-ground, and then of those made good-ground, where the word took root, and prospered.

I. There were those who may be compared to the *high-way-side-ground*, who hear the word and understand it not, through their own fault; because they take no heed to the word and take no hold of it, nor come with any design to get good; but commonly for the fashion's sake, to see and be seen, and mind not what is said; but what comes in at the one ear goes out at the other, and makes no impression; and the devil, that wicked one, comes and catcheth away that which was sown, and makes an easy prey of such careless, trifling hearers. And such, no doubt, made a part of the vast multitudes that assembled here in 42, though it must be owned, there was generally a more close, engaged attention to the word, by what one could judge from outward appearance, than what is ordinary.

II. There were a sort of hearers of the word here in 42, who might be called, The *stony-ground hearers*, who were much affected with the word while they were hearing it, or for a short time, and yet received no saving benefit from it. The motions of soul they had answerable to what they heard, were but a mere flash, like Ezekiel's hearers, to whom he was a lovely song, and Isaiah's hearers, that seemed to delight to know God's ways, or Herod, who heard John Baptist gladly, and others who rejoiced in his light: and yet all these came to no good issue. And thus many here in 42, received the word with gladness, and yet came to nothing; by and by they were offended.

III. There were ſome here in 42, who were much affected in hearing the word, and other acts of worſhip, and appeared to be ſuch as in the parable are called the *thorny-ground hearers:* theſe held out longer than the *ſtony-ground hearers*, and yet at length came to no better iſſue than they. Theſe ſeemed for a good while to have a mighty concern about religious matters, but having never been born again, by the incorruptible ſeed of the word; the great, commanding, overſwaying principle of the love of God above all other objects, having never been put into their ſouls; and the heart having never been crucified to the world by a virtue and power flowing into it from the death and croſs of Chriſt, eyed by faith: the thorns of wordly cares and luſts, murmuring and unthankfulneſs, and inordinate fancies of what they would be in the world, came at length to ſink them gradually into worldlineſs and ſenſuality; and after they had for a time eſcaped the pollutions of the world, through the knowledge of the Lord and Saviour Jeſus Chriſt, they appear now to be entangled therein and overcome, and the latter end is like to be worſe with them than the beginning.

It muſt be owned, that there is a conſiderable number, (though what number I cannot determine) of theſe three ſeveral ſorts of hearers already mentioned, that have greatly backſlidden ſince 42, and are ſtill going on in their defection and apoſtacy, and enlarging the breach between God and them, and do not ſeem to be once thinking or reſolving on a penitent return to God and their duty: but bleſſed be his name, there are ſome few of theſe (though alas! but very few, for what I know) who ſeem to be greatly humbled for their revoltings in heart, and out-breakings in life, and whoſe ſouls are echoing back, to the Lord's call to backſliders to return, ſaying, Behold, we come unto thee, for thou art the Lord our God.

Before I proceed to ſpeak of the fourth ſort of hearers, compared to the *good ground*, I would offer a few remarks as to the three ſorts already deſcribed, from one or other of which the *backſliders* came, and how they came to be ſo.

(1.) As to the firſt ſort of hearers, compared to the *high-way-ſide-ground*, theſe may be divided into three claſſes: 1. There was no doubt a conſiderable number of careleſs,

careleſs perſons, who came here for faſhion's ſake, without any care to have their hearts prepared for receiving the ſeed of the word, or attending to it ſeriouſly when they came, or to have that ſeed covered by after-meditation and prayer; and as to theſe, it could not be expected that they ſhould continue in that good which they never had, though they have fallen from that good they once ſeemed to have. 2. There were ſome that were groſs *counterfeits*, who a little after the awakening broke out here in 42, crowded in among the *really diſtreſſed*, and obſerving and imitating their *manner*, pretended to be alſo in ſpiritual diſtreſs, when there was no ſuch thing. But theſe were detected to be *mere pretenders*, either by their own confeſſion ſoon after, or were plainly enough diſcerned to be ſo by others: and theſe being early diſcovered and checked, (eſpecially with the aſſiſtance of ——— ———, at Glaſgow) the number of theſe *counterfeits*, for what I know, was never any way conſiderable, and in a ſhort time they diſappeared, for what we could obſerve or hear. There were alſo numbers of idle boys in Glaſgow, apprentices, and others, who, pretending or ſeeming to be under ſome concern for their ſouls, came often out to Cambuſlang, as they pretended, to hear and join in prayer in the fields together: but theſe appearances with them generally came to nothing, and they brought much reproach on the work here, by ſo often leaving their maſters work, and ſtrolling idly through the fields. 3d. There were thoſe who came here in 42, with a deſign to find *matter of diverſion*, or cavil, and to *mock* ſuch as were in ſpiritual diſtreſs. The bands of ſuch mockers were, no doubt, generally made ſtronger, by their ſo coming, and ſo behaving when they came: and yet ſome of theſe were made happy monuments of victorious grace and of ſovereign preventing mercy themſelves: a remarkable inſtance of which I had lately ſent me, in a letter from an aged and experienced chriſtian of great integrity, whom I can fully credit, eſpecially in teſtifying what he cannot but certainly know: part of which letter I ſhall here ſubjoin, which I do the rather, becauſe it ſerves to confute, what ſome oppoſers have aſſerted, that there are no inſtances of any groſsly vicious ſinners, reformed or converted at Cambuſlang in 42: glory to God, there is a number of other inſtances of this ſort can be given.——

"I have to ſay, for my own part, (ſays that letter-writer) that I am able to go to death with it, That the Spirit of God was ſo powerfully at work in Cambuſlang, that not only ſinners who knew nothing of God before, were reached both by conviction and converſion, but even ſaints themſelves were made to attain to that which they had been ſtrangers to in the matters of religion. I am able, if time would allow, to give a moſt ſatisfying account of not a few, both men and women, who I hope will bleſs God to all eternity for that happy time: particularly, there were among others, two young men, living not far from me, who came over to you in 42, on purpoſe to mock the work: and as they had formerly been horrid curſers and ſwearers, the one ſwore to the other, he would go to ſee the *falling* at Cambuſlang, aſking his comrade if he would go with him to that place. The other ſwore he would go too, but that they ſhould not make him *fall*, for that he would run for it. And upon their going there together, they were both catcht upon the ſame day, and for a quarter of a year after, they continued under very deep convictions, and have ever ſince kept fellowſhip meetings, weekly: and I have been ſometimes with them, and heard them both pray and converſe in chriſtian experience, to my great ſatisfaction."

As to the contents of this letter, I only add, 1. That the writer of it, ſhortly after writing it, ſent me a very particular, ſatisfying account of a number of the ſubjects of the work here in 42, known to him, and living near him, as to their blameleſs walk from that time to this. 2. And as to theſe two youths, it is well known here, that inſtead of being able to run away, if either found himſelf in hazard of being affected, as they propoſed, they both fell under awakenings together, or very nearly ſo, and were glad to get into a ſtable hard by, and to get to their prayers there, on their knees, among the horſes. And 3. As to what theſe youths called the *falling* at Cambuſlang, it was a way of ſpeaking among mockers at that time, occaſioned by their ſeeing ſome fall down in time of ſermon.

(2.) As to the ſecond and third ſort of hearers, compared to the ſtony and thorny ground, the greateſt number of thoſe that afterwards proved remarkable backſliders, were, no doubt, of theſe ſorts of hearers; and the greateſt number of thoſe that made the greateſt noiſe, were alſo of the ſame.

But more particularly, I remark here,

1. There were here in 42, many inſtances of perſons, who in time of ſermons, fell under various bodily agitations and commotions, as crying out aloud, tremblings, faintings or ſwoonings, falling down as dead, &c. concerning which bodily ſeizures, I think we may ſafely affirm, That one cannot certainly conclude merely from theſe ſeizures, that he himſelf, or another, is under the influences of the Holy Spirit, either in convincing, comforting, or ſanctifying the ſoul; becauſe it is poſſible, theſe ſeizures may proceed from the mere power of imagination, or ſome ſudden fright or bodily diſorder: nor yet ſhould one ſuſpect himſelf, or another, to be a ſtranger to the convincing, comforting, or ſanctifying influences of the Holy Spirit, merely becauſe of his being unacquainted with theſe bodily ſeizures; becauſe ſome are brought under a ſenſe of a loſt and periſhing condition, by nature and by actual tranſgreſſions, with fewer terrors and with leſs violence and diſtreſs than others, and are happily brought home to Chriſt, in a more mild, gradual and gentle manner; are allured by the diſplays of the love and lovelineſs of Chriſt, and ſweetly drawn to him with cords of love, and bands of a man.

2. Such is the ſtrict and near union of the ſoul and body, that when any thing much affects the one, the other is conſequently affected alſo in proportion. Thus it is in many outward occurrences in life. When a remarkably ſorrowful or joyful event is ſuddenly made known to perſons equally concerned, (as the ſudden news brought to a family, that a beloved ſon of that family, abroad, is dead, or ſuppoſe tidings brought afterwards that he is alive, father and mother, brothers and ſiſters, all would be affected, but) they would be differently affected, and would ſhew themſelves outwardly to be ſo, according to their different tempers of mind, and conſtitutions of body. And why may it not be rationally expected, that the unſpeakably more awful and concerning tidings, brought to men's ears in hearing of the word, ſhould deeply affect their minds; and that theſe inward affections ſhould diſcover themſelves outwardly alſo, according to perſons different tempers and conſtitutions: eſpecially while the threatenings of the law and promiſes of the goſpel are powerfully applied to particular hearers by the Holy Spirit, as certainly and undeniably belonging to them.

3. By all that I can obſerve or hear, there are more of thoſe that were under deep concern here in 42, that appear ſtill to perſevere in a good way, and in a goſpel-becoming practice, that never cried out aloud in public worſhip; or that were never obſervably under thoſe bodily agitations above mentioned, than of thoſe that were under ſuch outward commotions, and that made the greateſt noiſe. There are indeed *ſome* of both ſorts, whoſe exerciſes ſeem to have come to a gracious iſſue; but *many more* of the former, than of the latter ſort.

4. Some under a kindly ſenſe of ſin, as a diſhonour done to an infinitely holy and glorious God; others under the terrors of the Lord that fell upon their conſciences, and fears of periſhing for ever, trembled and ſwooned, or fell down as dead, or cried out aloud; but where there were only terrors and fears of wrath, and no kindly ſenſe of the evil of ſin, when theſe terrors came to wear off, perſons returned to their former ſins and carnal ſecurity, and their awakenings left them as bad as they were before: by their quenching the Spirit, and ſhaking off their convictions, without improving them to ſeek after and apply to Chriſt the remedy, they contracted and fell under a greater degree of hardneſs and blindneſs than formerly.

5. There were alſo ſeverals here in 42, who after they had been for ſome time under much diſtreſs and terror, in fears of wrath, while hearing ſermons, or in other duties, have been all at once filled with tranſporting joys, and ſome of them cried out aloud, in the congregation, in ſome ſhort expreſſion of their joys: and upon inquiry afterwards into the ground of theſe joys, it appeared, that in ſome they took riſe from a diſplay or manifeſtation inwardly to the ſoul, in a heart-overcoming way, anſwerable to the outward diſplays of the glory of Chriſt in the goſpel, or of his love, or the fruits of it, or the perſon's intereſt in theſe made evident: and theſe, ſo far as I know, ſtill perſevere: but in others, thoſe joys ſeemed to proceed from the perſons hearing or reading ſome promiſe of ſcripture, and ſtrongly apprehending that it belonged to them; whereupon they ſeemed to be filled all at once with tranſporting joys; and theſe have, many of them at leaſt, fallen away: and from ſeveral inſtances of this kind we have known here, we cannot but conclude, That great and ſtrong terrors, by themſelves, or when followed with ſudden and extatic joys,

are no certain arguments of a gracious change, nor of a perſon's being under ſaving influence.

6. When the heart has not been humbled and broken *for* ſin, and *from* it; and when the ſoul has not been firſt united to the Lord Jeſus, and made one ſpirit with him who is the fountain of life; where the perſon has not firſt accepted of Chriſt in his gracious goſpel offers, and cloſed with him in all his redeeming offices; outgates from diſtreſſing terrors, by ſudden tranſporting joys, though appearing to be conveyed by means of ſome ſcripture-promiſes are always ſuſpicious and deluſory, and at beſt the joy of the ſtony-ground hearers, who receive the word with joy, and anon are offended. And of this ſort we had ſeveral inſtances in 1742, ſome of them alſo appearing under a blooming profeſſion in 1743, reckoning that the bitterneſs of eternal death and all danger of it was paſt: but the dominion of pride, worldlineſs, and other corruptions, remaining unbroken in them; and finding the difficulties and diſagreeableneſs to their unrenewed nature, of a holy, humble, ſelf-denying life, they were offended and diſpleaſed with that kind of life, and ſo fell away to former ſenſuality.

7. As to outcries in the time of public worſhip, it is beſt to avoid extremes. On the one hand; *hearers* would not indulge themſelves in out-cries in public, when they are under no neceſſity to cry, by overpowering fears or joys, and when they could refrain from crying, if they were willing; for, by crying in that caſe, they do in a culpable and diſorderly manner mar the attention of others, and their own, to the word of God's grace: and *miniſters* would not ſet themſelves induſtriouſly to excite ſuch out-cries among their hearers; but rather to ſet the terrors of the law, and the unſearchable riches of Chriſt, and the grace of the goſpel before them, leaving it to God, to take his own way with them, who can, if he pleaſe, order the out-cries of ſome to the awakening of others; of which there have been ſome inſtances here. On the other hand; ſuch *hearers* as can attend with calmneſs and compoſure, would not too raſhly cenſure thoſe as mad and outrageous, who at any time are neceſſitated to cry out in the congregation, by overbearing joys or fears; nor would miniſters too ſeverely rebuke, or charge every ſuch perſon to hold their peace; becauſe, though there may be hypocritical cries, yet, the real

griefs or joys of ſome ſerious or gracious ſouls may be ſuch, as they cannot contain them; and while they endeavour to ſtifle and give no vent to them, nature may receive a dangerous ſhock. Some ſuch hearers in this place in 1742, endeavouring with all their might to reſtrain themſelves from crying, fell a bleeding at mouth or noſe, or both, and continued ſo to do for a conſiderable time before the bleeding could be ſtopt; to the great weakening of the perſon's own ſtrength, and to the diſturbing of others about them, a great deal more than by the out-cries of others.

8. Mean time, we ſee the *mine* the Devil has been *ſpringing*, for undermining true religion and ſerious godlineſs, and blowing up the honour due to it into the air. How deep his plot! How cunning his ſtratagems for that purpoſe! When he ſaw there was a number here under deep convictions, and a kindly-like concern for their ſalvation, that was like to iſſue well, about the end of 1741, and beginning of 1742, in order to bring diſgrace on that work of the Spirit of God, he quickly pitches on ſeveral poor abandoned wretches, his ſlaves on whom he had got faſt hold, and was not like to loſe, and teaches ſome of them to mimic ſuch as were in ſoul diſtreſs; cauſes others of them to cry out publicly, and to fall down as dead for ſome time, repreſenting various objects to their fancies, in the air, when they were awake, or when aſleep, and ſuggeſting various things to their minds at the ſame time, urging them afterwards to tell what they ſaw or heard, as viſions, dreams, or revelations from heaven; exciting them to go and join in meetings for prayer; and to hold on in this way under a high profeſſion, ſome for weeks, ſome for months, and others for years, and then at length to puſh them into uncleanneſs, drunkenneſs, lying, cheating, and all abominations, even to the throwing off (with ſome) the very profeſſion of religion; which it is to be wiſhed they had never put on. Could a more dangerous *mine* be ſprung; could a more effectual way be taken to make men turn Atheiſts and Deiſts, and to deſpiſe ſerious godlineſs, and all appearances of it, as if all had been mere ſham, grimace and pretence? And thus it was like to have been, had not God preſerved a remnant of thoſe that were then under awakenings, and enabled them by the holineſs of their after-lives to give evidence of the gracious

change then wrought on their hearts. And this leads to ſpeak

IV. Of the fourth ſort of hearers, in the parable, compared to the *good ground.* I do not here ſpeak of thoſe who were as good ground before 1742, but of thoſe whoſe hearts were then made good; who in hearing the word were then made to receive it, ſo as in their after life to bring forth the fruits of righteouſneſs, though in different degrees, in ſome thirty, in others ſixty, in others an hundred fold: a *temper of mind, and courſe of life*, agreeable to the goſpel: this is *fruit* that will abound to the account of thoſe with whom it is found. And, glory to God, ſetting aſide all thoſe that appeared under awakenings here in 1742, who have ſince remarkably backſlidden, whether perſiſting in their backſliding, or returning from it, there is a conſiderable number of the then awakened, that appear to bring forth ſuch fruits. I do not talk of them at random, nor ſpeak of their number in a looſe, general and confuſed way; but have now before me, at the writing of this, April 27, 1751, a liſt of about four hundred perſons, awakened here at Cambuſlang in 1742, who from that time to the time of their death, or to this, that is, for theſe nine years paſt, have all been enabled to behave, in a good meaſure, as becometh the goſpel, by any thing that I could ever ſee, and by the beſt information I could get concerning them, by word or writing, from others of eſtabliſhed characters for religion, who know them and their manner of life all along.

[*To be Continued.*]

[*From the London Evangelical Magazine.*]

CIRCULAR LETTER,

From the Directors of the Miſſionary Society to the Divinity Students in the various Britiſh Seminaries.

BELOVED BRETHREN,

THE Directors of the Miſſionary Society, formed for the ſpreading of the glorious Goſpel in heathen and other unenlightened countries, ſalute you with much affectionate reſpect. We venerate the heaven-born piety of your minds, while declining to enter the path to which the love of this

world's wealth and honour would lead you, we behold you conſecrating your powers and faculties to the ſacred cauſe of God, and of Jeſus Chriſt, whom he hath ſent. Our prayers aſcend before the throne of grace in your behalf, that the Eternal Spirit would enrich your underſtandings with profound knowledge of the myſtery of godlineſs; that he would animate your hearts with ardent love to the Son of God; and that he would inſpire you with well-directed zeal for the extenſion of Chriſt's ſpiritual kingdom among men. This object, ſo deſervedly dear to your hearts, hath alſo united ours; the churches of the ſaints have entruſted in liberal meaſure, to our management, their ſilver and their gold: we feel the high reſponſibility in which their confidence hath placed us; the inhabitants of extenſive regions ſitting in darkneſs, and in the ſhadow of death, lift up their eyes and demand of us the means of inſtruction, of ſpiritual health, of ſalvation. In the populous countries of Indoſtan, in the kingdoms beyond the Ganges, in the ſouthern parts of Africa, in Canada, in the Britiſh Weſt India colonies, and in the numerous iſlands of the Pacific Ocean; in all theſe places the proſpect of introducing or extending the knowledge of Chriſt is encouraging: in ſeveral of them the Society has miſſionaries, who are now engaged in the ſacred work. But their numbers are neither equal to their ſituations, nor to the means of exertion which the Society poſſeſſes. We feel it to be our duty, therefore, beloved brethren, to come forward, and, in the bowels of Jeſus Chriſt, to addreſs ourſelves to you.

The command of our exalted Lord is not confined to apoſtolic man. "Go ye into all the world, and preach the goſpel to every creature." Its obligation lies on the church, till, in the fulleſt ſenſe, "the kingdoms of this world become the kingdoms of our Lord, and of his Chriſt;" till, "from the riſing of the ſun, even unto the going down of the ſame, his name ſhall be great among the Gentiles; and in every place incenſe be offered unto his name, and a pure offering." But hath the Chriſtian world duly felt the weight of God's authority in this command? What proportionate efforts have been made, eſpecially among Proteſtants, during theſe two laſt centuries, to carry the word of life beyond the boundaries of Europe? How will men, to whom the God of nature hath imparted rich endowments; men, whom the Spirit of God hath

fitted, and called to the Chriſtian miniſtry; men to whom Divine Providence has opened fair fields of extenſive uſefulneſs in unenlightened countries, anſwer to the Son of God for their ſupineneſs and neglect of his ſacred command?

Have you, beloved brethern, yourſelves paſſed from death to life? Do you enjoy peace with God, through our Lord Jeſus Chriſt? Do your ſouls triumph in the proſpect of immortal bleſſedneſs? Hath God beautified your minds, dignified your characters, with the lovely diſpoſitions and tempers of Jeſus Chriſt? Turn your eyes to the deplorable ſtate of human nature in heathen lands. "Their underſtandings darkened; alienated from the love of God, through the ignorance that is in them, becauſe of the blindneſs of their heart; paſt feeling, given over to laſciviouſneſs, to work all uncleanneſs with greedineſs; changing the glory of the incorruptible God, into an image made like to corruptible man, and to birds, and four-footed beaſts, and creeping things; filled with all unrighteouſneſs; taken captive by the Devil at his will."—Are not all the ſympathies of your renewed hearts awakened? Doth not the fire burn while you muſe on the neglected miſeries of millions of your fellow men, "who have no hope, and are without God in the world?" Do not your ſouls feel a generous ardour to impart to them the means of that bleſſedneſs, of which you yourſelves ſo richly partake?

The Son of God left the realms of glory, ſunk into our nature, and in that nature encountered poverty, fatigue, the ſcorn of proud men, and the inſults of the mean; reproach, virulent oppoſition from earth and Hell, and at laſt all the ſhame and pain of death on the croſs. Theſe ills he encountered and endured, from a principle of love to your ſouls. Is there any return then which he may require of you; any ſacrifice of care, of earthly proſpects, of friendſhips, of the charities of dear and valuable relations, too great to be made for him? Are there any dangers from ſtorms and tempeſts, from a vertical ſun, or a howling wilderneſs, from the unbridled paſſions of men, or the ſnares of the Devil, too formidable to be met by you, for his ſake, who, in the cauſe of your ſalvation, ſet his face like a flint againſt all oppoſition, remained ſtedfaſt and immoveable, till, in triumph, he exclaimed, "It is finiſhed!" In truth, a life of antediluvian extent, of apoſtolic activity, and darkened by all the gloom of priſons, baniſhments, tortures and deaths,

which diſtinguiſhed the ages of perſecution, would be but a poor return on your part to the Son of God, for what he endured in your behalf.

Conſider, beloved brethren, the importance of the object to which we would draw your attention; the introduction of the light which came from and leads to Heaven; the tranſlation of men from the kingdom of Satan into the kingdom of God's dear Son; the laying the foundation of a building, which ſhall grow into an holy temple in the Lord; the ſowing of the ſeed of the word in fields which may produce harveſts of chriſtian tempers and good works, in perpetual ſucceſſion, to the conſummation of all things; the ſalvation of immortal ſouls, for which the Son of God laid down his life, in which the Spirit of God deigns to dwell, and for which bleſſedneſs is in Heaven prepared, conſummate in its nature, and everlaſting in its duration. Theſe are objects great and good, calculated to arouſe and ſtrengthen every active principle of the renewed mind. In the contemplation of theſe objects, we eaſily enter into the juſtneſs of St. Paul's feelings, when he thus ſpake:—"Yea, and if I be offered up on the ſacrifice and ſervice of your faith, I joy and rejoice with you all. From Jeruſalem, and round about, unto Illyricum, I have fully preached the Goſpel of Chriſt: yea, ſo have I ſtrived to preach the Goſpel, not where Chriſt was named, leſt I ſhould build upon another man's foundation."

The men of the world, in the mere proſpect of obtaining wealth or fame, leave, without a ſigh, their native ſhores, encounter ſtorms and ſhipwrecks, go to the uttermoſt parts of the earth, riſque their lives in unhealthy climates, or in the field of battle; and all for an object, the obtaining of which is as uncertain as the enjoyment of it, when obtained, is unſatisfying! Shall then a diſciple of Jeſus, who, like you, has devoted himſelf to the croſs, heſitate to follow the Captain of Salvation, in making inroads on the territory of Satan, where the dangers are unſpeakably leſs, the advantages infinitely ſuperior, the honours unfading, the reward eternal, and altogether ſatisfying? Can the world believe us to be ſerious in our profeſſions, if we thus indolently "abide among the ſheepfolds, to hear the bleatings of the flocks," which, under a plenitude of paſtoral care in this favoured land, "lie down in green paſtures, or are led by the ſtill waters," and fear to "jeo-

pard our lives unto the death, in the high places of the field," in behalf of the other ſheep not of this fold, for whom Jeſus bled and died?

If we are ſlothful and covetous miniſters, and grow pale at the ſight of the croſs, and greedily "look every one for his gain from his quarter," ſhould we not liſten to the following denunciation, as if ſeven thunders uttered their voices: "Curſe ye Meroz, ſaid the angel of the Lord; curſe ye bitterly the inhabitants thereof, becauſe they came not to the help of the Lord, to the help of the Lord againſt the mighty."

The character of a miſſionary is deſervedly held in high honour in the churches of the ſaints. The names of Elliot, Brainerd and Swartz, will be tranſmitted to poſterity amid the eſteem and veneration of all good men. Generations unborn will riſe up in the wilds of America, and in the plains of Indoſtan, and call them bleſſed. Why, beloved brethren, ſhould not you cheriſh in your boſoms laudable emulation of the unwearied activity and exemplary patience of thoſe great men? After ſerving the Lord Chriſt for a few years among the heathen, you may return to the embrace of your native country, covered with honour, and fitted for eminent uſefulneſs in aſſiſting the Society in future miſſions.

The Directors have no worldly objects, by which to bring into their ſervice able and holy men; a decent competency, with ſuch accommodations as the nature of the place will admit of, are all they can promiſe. The miſſionary muſt not ſeek great things for himſelf in this life: he muſt not look at the things that are ſeen: his expectations muſt be ſpiritual and divine. But aſſiſtance on the part of God is promiſed, and a glorious reward provided. A field is opened to him, in which the beſt principles of religion in his ſoul may be profitably employed, and, by being employed, will be carried onward to perfection.

We beſeech you, beloved brethren, to ſet apart a reaſonable meaſure of your time, in which, leiſurely, and with becoming ſolemnity of ſpirit, to turn this important ſubject in your minds: Implore light and direction from God, who hath promiſed "to lead the blind in paths they have not known; to make darkneſs light before them, and crooked things ſtraight." Realize in your thoughts the day of your death, and enquire what is the path which, it is likely, you will then approve of, and wiſh

you had choſen. In this ſolemn deliberation, we will not ceaſe to pray for you, that the God of our Lord Jeſus Chriſt, the Father of glory," may enlighten the eyes of your underſtandings, that you may diſcern the path of your duty; may diſtinguiſh the voice of Chriſt from the voice of a ſtranger; may become of quick underſtanding in the fear of the Lord; and be enabled (whether called to miniſter at home, or to the ſons of the ſtrangers abroad) "willingly to ſpend and be ſpent" in building the tabernacle of God with men upon earth.

[*From the Connecticut Evangelical Magazine*]

THOUGHTS

ON THE PERSEVERANCE OF SAINTS.

IT is objected to the certain perſeverance of the ſaints, that the doctrine has an unholy tendency, and is, therefore not a doctrine according to godlineſs. The deſign of the following thoughts is to examine this objection.

If the ſentiment objected be true, it muſt be on the ground of theſe two things: 1. That all true ſaints have certain evidence of being ſuch; and 2. That their religion is founded in a ſupreme regard to their own happineſs. If they do not know themſelves to be ſaints, its being certain, that ſaints will perſevere, can have no evil tendency, in reſpect to them. Beſide, if their religion be not ſelfiſh, but diſintereſted and holy, having God for its ſupreme object, the doctrine objected to can furniſh no motives to be leſs holy, or leſs active in all the duties of an holy life. It is only on the ground of ſaints being governed by ſelfiſh motives, and being certain withal of being ſaints, which can give influence to this doctrine, to render them leſs zealous and perſevering than otherwiſe.

But the firſt thing, taken for granted in the objection, viz. that all ſaints have certain evidence that they are ſuch, is not true. They in common know, pretty nearly, and many times, very preciſely, at what time old things paſſed away in them,

and all things became new. Indeed this, which is fundamental to evangelical holineſs, cannot have taken place, at years of underſtanding, without their being conſcious and very certain of a change. But their hope, notwithſtanding, is often wavering. They are very doubtful, not whether a change in them be real, but whether it be genuine. Aſſurance, if well founded, is always in proportion to the evidence of being renewed and ſanctified. This evidence is not to be expected from one day's experience, but from a life of perſevering holineſs. Hence the prophet—"Then ſhall ye know, if ye follow on to know the Lord." Hence too the apoſtle's exhortation, "Giving diligence to make your calling and election ſure."—What may be properly called aſſurance of ſalvation is a very high attainment in religion, which is not to be expected, in ordinary caſes, without time ſufficient to have brought forth much fruit. As religion is liable to be counterfeited, and as the counterfeit very ſtrikingly reſembles the reality, it muſt be tried, and thence proved, before the ſubjects of it can have warrant for any high degree of aſſurance. That from which men apoſtatize when tried, is thence proved not to have been genuine. According, whatever ground of aſſured confidence there is, that all, who have once been made holy, will perſevere in holineſs, and finally be ſaved, ſtill a great proportion of real ſaints have not the ſame confidence reſpecting themſelves. Nay, they may, at times, have the moſt ſerious doubts, whether they belong to the houſehold of faith. Hence the certain perſeverance and ſalvation of all, who have once been ſanctified in Chriſt, has no tendency to make them loiter, in the race ſet before them;—it offords no conſolation or hope, reſpecting themſelves, any farther than they continue in the way of holineſs, and thereby furniſh the proper evidence, that their names are written in heaven.—The evidence, that the ſaints will endure to the end and be ſaved, is of *one* ſort, and that which proves men to be ſaints, of *another*. The former is found in the promiſe and faithfulneſs of God, and the latter, in the holy experiences and lives of the ſaints.

Again, the ſecond thing taken for granted, in the objection of unholy tendency, to the doctrine of perſeverance, is not true; viz. That the governing motive with ſaints to perſevere is a ſupreme regard to their own happineſs. It is, in a

ſort,, excluſively on this ground, that it can have the evil tendency alledged. It cannot have it on the ſuppoſition that all ſaints infallibly know their election of God, if governed in their lives by diſintereſted and holy motives. But the fact is, their higheſt motive, and that by which they are ſupremely influenced to hold on their way, is their ſupreme and diſintereſted love to God, the Redeemer, and his cauſe. It is not founded in an apprehenſion of God's love to them in particular, and the proſpect of their own happineſs. They delight in God's law, *after the inward man*; and that becauſe *it is holy, juſt and good.* It is therefore their meat and drink to do his will. They would prefer a life of holineſs, from the delight which they take, in pleaſing and honouring their God and Saviour, were there no object of either hope or fear, beyond the grave. But if ſuch be their governing motives, its influence cannot be deſtroyed, or even leſſened, by any certainty, that all ſaints will continue to act under ſuch influence, and thence to perſevere in well doing.

It hence appears, that thoſe, who urge the objection here conſidered, miſtake both the nature and the eſſential evidence of true religion. They neceſſarily found their love to God, on an apprehenſion of his love to them, and not on his ſupreme and infinite lovelineſs. Hence they make it the ſame in eſſence with the love which ſinners have towards thoſe who love them. It is accordingly true, that thoſe whoſe religion is founded in ſupreme ſelfiſhneſs, and who thence love God, under a miſtaken apprehenſion that he loves them, do often, in the time of temptation, fall away from the religion which they ſeem to have. Nor is this at all ſurpriſing. Such perſons have no root in them which ſhould be expected to bring forth fruit, when put to the teſt. A religion of ſuch ſort may doubtleſs be loſt. Yea, it is what we are taught to expect, not only from the nature of it, but from the expreſs declaration of Chriſt; Every plant which my heavenly father hath not planted, ſhall be plucked up.

It is natural here to notice, that thoſe generally who deny the certain perſeverance of ſaints, deny alſo the ſpecial and diſtinguiſhing grace of God, in renewing and ſanctifying the human heart. They inſiſt, that God does no more for any

than another; that the ſpirit is given to all, in the ſame meaſure. They accordingly hold, that when any become holy, it is becauſe they do more than others, in the improvement of that grace which is common to all; and hence, that they make themſelves to differ. Nor is it wonderful, that a religion originating in ſelf and ſtanding in their own ſtrength, ſhould ſometimes be loſt. It frequently is, in fact. This is one reaſon why the word of God ſpeaking on this ſubject, is ſo often miſunderſtood. All this is conſiſtent with the nature of a religion, which is acquired by ſelfiſh creatures, and under the influence of ſelfiſh motives. Such a religion muſt neceſſarily be ſelfiſh, and therefore in its nature liable to wax old and vaniſh away. But true ſaints have not ſo learned Chriſt. They are taught of God, both by his word and ſpirit to believe, that men are by nature dead to treſpaſſes and ſins. that they never do any thing towards their recovery to ſpiritual life; accordingly, that when made alive unto God, thro' Jeſus Chriſt, it is owing wholly to the working of his mighty power. Therefore ſaith the apoſtle, *You hath he quickende who were dead in treſpaſſes and ſins. But God, who is rich in mercy, for the great love wherewith he loved us, even when we were dead in ſins, hath quickened us together with Chriſt.— Not by works of righteouſneſs, which we had done, but according to his mercy he ſaved us, by the waſhing of regeneration and the renewing of the Holy Ghoſt. Who therefore, hath made thee to differ from another?* The anſwer muſt be in the words of the apoſtle, *by the grace of God I am what I am.— Therefore hath he mercy on whom he will have mercy*: and, *he who hath begun a good work in them, will carry it on until the day of the Lord Jeſus. He hath ſaid I will never leave thee, nor forſake thee.* Hence, *though the righteous fall, he ſhall not be utterlly caſt down, for the Lord upholdeth him with his hand.* Agreeably to all this ſaith the God of grace, I *will put my laws in their hands*, and *in their minds will I write them, and their ſins and iniquities will I remember no more.*

It hence appears, from a ſcriptural view of this ſubject, that the objection of unholy tendency lies fairly againſt thoſe who *deny*, inſtead of thoſe who *hold* the perſeverance of ſaints. Thoſe who imagine they have made themſelves to differ,— that the difference, when made, is in their own keeping, and therefore, may be loſt, cannot feel the ſame obligation to God,

as thoſe, who hold with the apoſtle, *that it is not of him who willeth, nor of him who runneth; but of God, who ſheweth mercy.* Thoſe who believe that the righteous will hold on their way to the end, and are ſuch themſelves, muſt feel a vaſt weight of obligation to God, for having choſen them to ſalvation in Chriſt, and renewed them by his ſpirit; for carrying on the work of grace in their hearts; and ſtill farther, yea above all, for the two immutable things of God, his oath and faithfulneſs, in which it is impoſſible for him to lie, and by which they have ſtrong conſolation, with an hope, which is a ſure and ſteadfaſt anchor to their ſouls. The whole tendency of the doctrine, in this view of it, is to quicken and conſtrain them to render unto the LORD, according to the benefits received; to run with patience the race ſet before them, and to do whatſoever their hand findeth to do with their might.

It is hence evident, that the doctrine of perſeverance, when fairly ſtated, inſtead of the contrary, is of a moſt holy tendency, and muſt have anſwerable effect on all the upright in heart. This is the only plan, on which the grace of God, as diſplayed in the ſalvation of ſinners, can be properly ſeen and felt. We ſee, accordingly, that the objection here conſidered, is wholly applicable to the oppoſite doctrine; that the whole tendency of men's thinking they have made themſelves to differ, and that the difference when effected, depends on themſelves, and not on the promiſe and grace of God, is to eradicate a ſenſe of obligation to him, and to cheriſh a ſelf-righteous ſpirit, which prepares the way for apoſtacy and ruin.

TROPHIMUS.

(*From the Connecticut Evangelical Magazine.*)

A FUNERAL MEDITATION.

WE are often called to houſes of affliction—to the bedſide of the ſick and dying, and to attend the funeral ſolemnities of the deceaſed. Decency, friendſhip and relation collect many on ſuch occaſions, who have little deſire to attend to ſerious things, and are very uncomfortable when they are urged upon them. They hate thoſe ſights of diſtreſs which

excite reflection. The houſes of ſickneſs and mourning are no places for them, for they bring eternity and its great ſolemnities into view, which are but unwelcome and uncomfortable thoughts. Scenes of buſineſs, mirth and feſtivity are more deſirable; theſe ſuit their hearts, ſtifle reflections, and keep off thought. Their viſits to places which bring futurity into view, are as ſeldom and ſhort as decency will permit. Such views produce a chilling horror; they ſhrink back from the ideas. No cheering comforts, no ſweet conſolations refreſh their ſpirits, drawn from the ennobling contemplations of eternity, and the intereſting ſcenes which enrapture the mind earneſtly fixed on the inviſible world.

Others equally hate the diſſipation of thought, produced by feſtivity and mirth. Serious ſcenes are more welcome, inſpire richer entertainment, and fix the mind upon ſubjects which never cloy. "The heart of the wiſe is in the houſe of mourning; but the heart of the fool is in the houſe of mirth." In ſuch a houſe, things beyond this life ruſh upon almoſt every mind, whether they give comfort, or painful reflections. The reaſon why the godly take real ſatisfaction in being preſent on mournful occaſions, is not, as the ſons of vanity would ſuggeſt, becauſe their hearts are hard and unfeeling, and can on that account more eaſily endure ſights of anguiſh and diſtreſs. It is common for the gay to pay themſelves a compliment they by no means deſerve, that "their nerves were never ſufficiently hardened to endure ſuch moving ſcenes; that they excite an exquiſite ſenſibility in them, too painful to be borne." But though they would by this caſt an oblique reflection on ſuch as take pleaſure in bearing a part with the afflicted, it is but pretence. Far other reaſons than tenderneſs and humanity drive them from ſights of wretchedneſs to houſes of mirth and laughter; nor is it becauſe the pious are unfeeling, that they love to weep with them that weep, and attend them in their deepeſt ſorrows, and contemplate with them the things which ſuch mournful occaſions ſuggeſt to the mind.

The heart of the wiſe is in the houſe of mourning, becauſe the objects which preſent themſelves on ſuch occaſions, are calculated to inſpire the moſt uſeful reflections. Death is the end of every thing on earth. The dead have departed to another world. The ſight of their remains impreſſes on the mind the vanity of the objects of general purſuit. We follow them

in our imaginations into the inviſible ſtate: the importance of that world riſes upon our minds: we are intereſted in it, *as it reſpects our deceaſed friend.* We contemplate his ſituation: we enquire with ourſelves, where is he? What is his preſent ſtate? Is he happy or miſerable? Will his happineſs or miſery be eternal? Is he beyond hope, or above fear? What ſociety is he now in? What are his preſent employments? How does he view his paſt life, and the things of this buſy world? Our minds are carried to the word of God—the only book which furniſhes us with inſtructions on this ſubject. We have new ideas of its importance, and attend to it with greater earneſtneſs. We are imperceptibly led to become intereſted in things inviſible *for ourſelves.* The world ſinks; we view ourſelves no more than pilgrims and ſtrangers here; we are impreſſed with the idea of our own departure; it is brought near. We again turn, with anxious deſires for information, to the only inſtructor to be had. We enquire, where ſhall we ourſelves ſoon be? What is there for us beyond this world? We take a ſerious view of the light caſt upon this ſubject by the ſcriptures. The magnitude of the rewards and puniſhment it reveals awes our ſpirits. We earneſtly examine the grounds of juſtification, and condemnation; we examine ourſelves; we either are ſatisfied or tremble. We feel the importance of a full preparation, and the folly of delay. We are conſtrained to the reſolution, that we will attend to it immediately. Its importance ſtill riſes upon us; the vanities of the world loſe their influence; the mind is ſwallowed up in the idea of making preparation for the world, where we are to have our everlaſting home.—The houſe of mourning is certainly favourable for theſe reflections. But alas! with many, while at the place of mourning, the heart is either pining for the houſe of mirth, or ſupporting itſelf againſt ſuch natural reflections, by employing its thoughts on the countenance of the deceaſed, the conduct and appearance of the mourners, the parade of the funeral, or other things equally trifling; and their thoughts are conſtrained to wander upon any thing which may come next, to give them relief from the pain of thinking as they ought, and as the occaſion almoſt irreſiſtibly compels them to think. But if we will allow ourſelves to follow the train of thought, which is natural on ſuch an occaſion, we ſhall proceed further. The reſurrection of the dead ſmall and

great, with its conſequences will turn upon our minds. We ſhall contemplate ourſelves, ſtanding in this immenſe congregation—ſhall anticipate the univerſal ſolemnity which will be impreſſed on every ſoul—ſhall contemplate all, ſtanding before God, the books opened, and the dead judged out of the things written in the books, according to their works. Our conduct in this world will then appear, O how intereſting! How ſolemn it is to be now preparing the materials for our endleſs deſtiny! The judgment which will then be paſſed, will naturally employ our thoughts, as we ſit meditating in the houſe of mourning. We are ſtruck with the idea of the unchangeable and irreverſible deciſion, which will then be given. Again we look into ourſelves—conſider our hearts and lives, and enquire, for what ſentence have we been preparing ourſelves? What portion are we to expect? Our hopes and fears preſs into view. We look forward into a profound eternity—no end, no ſhore, no period is to be even contemplated. Solemnity poſſeſſes our whole ſouls: We are intereſted. We enquire into the character of God our judge. We look about us for dependence: In ourſelves we find none. Chriſt and his ſalvation are the only things which afford any proſpect of deliverance and bleſſedneſs. We contemplate the terms of acceptance with him—we realize that we muſt have him for our Saviour, or we are undone, undone indeed. Our ſins crowd into view—our folly and preſumption, and we ſee that an intereſt in Chriſt *muſt* be ſecured, and that till then, we riſk dangers abſolutely infinite.—Men of common prudence muſt, at an houſe of mourning, have theſe or ſimilar reflections, if they allow themſelves to think. Theſe are welcome to the real chriſtian—the truly wiſe man, and therefore his heart is in the houſe of mourning. But theſe are not his only thoughts.

In the houſe of mourning, the wiſe man is in an advantageous ſituation to meditate on the triumph of Chriſt, at the conſummation of all things, over all his enemies,—on his joy at ſeeing the abundant fruits of the travail of his ſoul, now prepared to enter into his preſence, and dwell with him forever. He contemplates the glory of the church, now redeemed from all ſin, riſing from the grave, victorious over all its enemies, meeting its divine Redeemer, by whom it was ranſomed from ſin and hell, into the joys of its Lord, filled with

adoration and hymns of everlaſting praiſe, and attended by all the angels to the manſions which Chriſt has now gone to prepare for his friends. Wrapt in theſe contemplations, the glory of God appears, our ſouls are overborne with a ſenſe of his love, and of the compaſſion of Chriſt to ſuch ſinful, unworthy creatures as ourſelves. The habits of grace are ſtrengthened by theſe meditations, ſo natural to the houſe of mourning. The ſtrength of corruptions is weakened, and temptations are driven away. If we are the wiſe, we rejoice in God, we enter with alacrity on duty, we are prepared to make any ſacrifices—to take up the croſs, and follow the Lamb whitherſoever he goeth, and are inſpired with precious foretaſtes of the world to come: We learn to truſt in God. The pious mourner obtains ſweet reſignation, comfort, and even the ſpirit of praiſe, and pants for the bleſſings of the inviſible world; and in the mean time, leans on God, whoſe fullneſs and excellency are ſo impreſſively brought into view. O how full, how ſurpriſing, how precious the conſolation! Death is contemplated as the gate of heaven, and attending a funeral becomes a mean of ſpiritual refreſhment.

How naturally do theſe reflections enkindle in the hearts of the truly wiſe, a more earneſt benevolence for men, and a diſpoſition to labour and pray, that they may be all brought into the kingdom of Chriſt?

But perhaps I have followed this train of meditations ſufficiently. I am ſure I have followed it, till every reader, who delights in ſpiritual things, is ready to ſay, "It is better to go to the houſe of mourning, than to the houſe of feaſting." The entertainments are incomparably more uſeful and ſatisfying. And is there one, who is not convinced that it will be his own fault, if the next houſe of mourning he enters, is not profitable to him, beyond the ordinary occurrences of life?

But we muſt leave theſe comforting reflections, and attend to one, which is truly melancholy—to the character of thoſe, whoſe hearts are in the houſe of mirth. God calls them fools; and a few obſervations will ſuffice to ſhow that he has given them their true character. Feaſting and mirth are the well know expedients of men, who cannot endure reflections, and the proſpects of futurity, to baniſh thought, and rid themſelves of theſe profitable, but to them uncomfortable meditations.

It would not be wiſe, though it ſhould ſucceed to huſh conſcience entirely, and keep themſelves delirious with mirth, till they ſhould awake in hell; or even, if their fooliſh merriment could laſt forever; for it would exclude them from the rational and ſatisfying enjoyments of the pious ſoul. However, their mirth while here, will not ſave them from occaſional returns of reflection, and painful forebodings of the miſeries which are coming upon them. They will not ſtay the hand of juſtice. Buſineſs, diverſion and every expedient will fail. Death, attended with infinite horrors to ſuch, is on its way—they muſt appear at the reſurrection, and ſtand before God, and receive their doom. Their mirth baniſhes uſeful reflections, ſurrounds them with temptations, hardens them againſt inſtruction, makes occaſional reflections full of horror, leads them to hate the ſanctuary, the bedſides of the ſick and dying, and the ſolemn admonitions of a funeral. They become hardened, and their caſe in a meaſure deſperate, becauſe they cannot bear to think as they ought, and they conclude that they muſt run the riſk of dying as they are. Hence they liſten to, and frequently imbibe the poiſon of lax and infidel opinions, by trying as much as poſſible to diſbelieve the painful truths. But alas, it will not be long, before the intoxication of vanity will be over, and they will be conſtrained to *think*, and, dreadful indeed! to *think forever*. "Woe unto you that laugh now, for ye ſhall mourn and weep. It is better to go to the houſe of mourning, than to the houſe of feaſting, for that is the end of all men, and the living will lay it to heart."

BROTOS.

[*From the Connecticut Evangelical Magazine.*]

THE DAYS OF YOUTH

Are the moſt privileged and convenient period in life to attend to the duties of religion.

RIDING the other day into a diſtant part of the country, I fell into company with a miniſter of Jeſus, who informed me that, for ſome time paſt, there had been among

the people of his charge, apparently more than a common attention to religion, which he hoped was the dawning of a special revival. The people attended on weekly lectures and conferences with apparent delight, and the concerns of eternity seemed to claim a general attention. He urged me to go home with him, and preach a lecture which had been appointed in consequence of these pleasing appearances. I went. The people assembled. A deep solemnity appeared depicted in the countenances of the whole assembly. It evidently appeared that they had not assembled merely to shew themselves; but to hear, and hear the gospel, as revealing to them the awful end of the wicked, who die in their sins, uninterested in the blood bought pardon of the Redeemer; and as pointing out the only way of escape and salvation, by a regeneration of heart, and cordial acceptance of the Lord Jesus. The assembly was not large; but it was as numerous as was expected. A number of youth of both sexes were present. Their vain and trifling airs were laid aside; their countenances fixed and deeply impressed; and the tear, expressive of deep concern, started in their eyes. They seemed to feel convinced their souls would never die, but exist eternally, beyond the grave, in the celestial paradise of God, or in the dark region of hell. Whether these impressions will be lasting or not, I pretend not to know; nor do I know whether they will bring them to an habitual and persevering attention to the all-important concerns of the soul, or in a few days, as is unhappily sometimes the case, be cast away for scenes of dissipation and carnal mirth; nor whether they will be duly encouraged, till God shall in the riches of his grace renew their hearts, and fill them with the blessed consolations of religion. Of this I pretend not to judge. I leave it with him *who has the residue of the Spirit; who maketh sore, and bindeth up; who woundeth, and his hands make whole.* But, in whatever manner these tender impressions upon the heart and the conscience may be treated, by those who were then the subjects of them, one thing, in particular, from the interesting scene, forcibly struck my mind; and it was this: *That the days of youth are the most privileged and convenient time to attend to the duties of religion.* This is often denied. Inconsiderate youth put far away the evil day; and their forced excuse is, that youth is neither a privileged nor convenient time to attend to the duties of religion

not conſidering, *to-morrow they may die, as thouſands have died before them*; nor laying to heart the ſolemn warning given them by an inſpired preacher, in theſe words, Eccl. xi. 9. "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the ſight of thine eyes: *but know thou, that for all theſe things God will bring thee into judgment.*"—— Will God, then, O young man, or young woman, who may chance to read theſe pages, bring thee into judgment for all theſe things? Art thou, while thus indulging in ſin, ſowing the ſeeds of ſorrow, which thou muſt reap, either in this or the eternal world, or perhaps in both? Surely, then, it becomes thee to conſider thy ways, and to fear him who is able to deſtroy both ſoul and body in hell, forever!—But, I was ſaying, youth is the moſt privileged period in life to attend to the duties of religion; and who can a moment doubt it, that knows the human character? The young are not hardened by ong habits of ſin. Is not the mind in youth peculiarly tender and ſoft, and eaſily moulded into good habits? Is not all alive to feeling, and eaſily impreſſed with whatever greatly intereſts it; having none of the ſorrows, the pains, the weakneſſes and the infirmities of old age to deſtroy its ſtrength and activity; while animal nature moſt readily lends its aſſiſtance, in the feet to walk, the eyes to ſee and read, the tongue to ſpeak and aſk, and the ear to hear and receive inſtruction. But, in old age, all will be the very reverſe. A long hardened, corrupted taſte will not eaſily be ſubdued; habits of ſin, long indulged, urge on to continued indulgence, in deſiance of reproof; the terrors of hell having been often reſiſted, ceaſe to alarm the guilty wretch; and he is aſhamed to renounce his diſſolute conduct for a life of prayer and religion.—I have lived to ſee the mighty power of God, in the riches of his grace, diſplayed in the revival of religion in ſeveral different towns, and have obſerved that the young, where there were no *ſons of Belial* to corrupt them, have been more or leſs the ſubjects of the bleſſed work.

That the days of youth are the moſt privileged and convenient ſeaſon to attend to the duties of religion, appears, alſo, from the forcible manner in which king Solomon has preſſed upon the young mind a remembrance of God. But, ſince his arguments are expreſſed in figurative language, I ſhall now endeavour

to place them in a plain and familiar light.——Eccl. xii. 1. "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou ſhalt ſay, I have no pleaſure in them."—Explanation. Remember now your Creator in the days of youth, while in health, and full ſtrength of body and mind; for theſe are the beſt days that ever you will ſee, to obtain that religious inſtruction which is eſſential to your everlaſting peace and happineſs with God. For the years of old age, if you are ſuffered to live, will ſoon come upon you, with all the pains, afflictions, burdens and evils which naturally attend that period in life; and, if you are then found deſtitute of religion, you will find no pleaſure in them. Borne down with ſuch a load of infirmities, you will find nothing to comfort you on earth; nor, without religion, any thing to comfort you in the near view of eternity.

Verſe 2. "While the ſun, or the light, or the moon, or the ſtars be not darkened, nor the clouds return after the rain." *Exp.* For youth, on every account, is the moſt convenient and beſt time you will ever find to attend to religion and make your peace with God. It is the beſt time becauſe then, if diſpoſed, you can enjoy all the works of God. In youth, the ſun, the light, the moon, the ſtars and all the works of God are pleaſant to the clear ſighted eyes, cheering the mind; and the lively beauties of the verdant hills and flowery meadows, after the refreſhing ſummer's rain, adminiſter new and varied pleaſure. But, in old age, by reaſon of the dimneſs of the eyes, all theſe ſources of comfort, to cheer the animal ſpirits, are darkened and loſt. Failing eyes make them ceaſe to pleaſe. When the rain is over, and the ſky clears up with a beautiful brightneſs, the clouds ſtill hang on the minds of the aged. They forget not their ſorrows and infirmities. All to them ſtill remains dark and gloomy. A clear ſky gives them no laſting pleaſure. When young, they rejoiced at the pleaſing change, and beheld its beauties with rapture; but the burdens of old age are not to removed by the clearing of the ſky. The joys of the young are remembered but to increaſe the gloomy contraſt *of* declining years.

Verſe 3. "In the day when the keepers of the houſe ſhall tremble, and the ſtrong men ſhall bow themſelves, and the grinders ceaſe becauſe they are few, and thoſe that look out at the windows be darkened." *Exp.* For, in old age, when

the nerves are relaxed, the legs, which are the great pillars that support the temple of the body, become feeble and tremble. Hence, it is with difficulty that the aged move themselves from one place to another; with difficulty if diſpoſed, that they can get to the uſual places of public inſtruction; and, ſometimes, they are ſo enfeebled that they cannot go at all. And while their legs tremble, their knees bow themſelves, and no longer ſtrong and firm to keep the body erect, ſmite the one againſt the other, thus making the difficulty of travelling from one place to another ſtill greater. Beſides, their grinders or teeth are chiefly gone, a few only being left, making it difficult for them to eat their food, and deſtroying the pleaſure, once enjoyed. And to add ſtill to their ſorrows, the ſight of their eyes fails, ſo that they can no longer look out of thoſe windows of the body, either to enjoy the beauties of nature, or to read the holy ſcriptures. But, in the days of youth, it is far otherwiſe. The young never complain of wearineſs of legs. They can run,—they can walk with eaſe from place to place, wherever they pleaſe. Their legs never tremble, nor their knees ſmite together; they are ſtrong men, they eaſily bend, and the body feels but a light burden upon them. Their teeth are ſtrong and full ſet; and they eat their neceſſary food with eaſe and pleaſure. Their eyes are clear and penetrating, embracing all the the beauties of nature to cheer the mind, and enable the enquiring ſinner to read the holy ſcriptures. On theſe accounts, how ſuperior, therefore, are the days of youth to the days of old age, to attend to the duties of religion! Young people can go to the houſe of public worſhip, at all ſeaſons of the year, in all weathers, as often as they pleaſe, and with eaſe. Their ears are not deaf, when there, that they cannot hear; nor their eyes blind that they cannot ſee; nor their memories weak, that they cannot remember; nor their ſenſe of feeling loſt, that they cannot feel. Oh, my young friends, can you ſeriouſly read this deſcription of the decrepitude of old age, with its countleſs infirmities; and yet, vainly flatter yourſelves, that old age will be the beſt period of time to begin a religious life? Do you not in a moment ſee, in ſpite of all your unwillingneſs to acknowledge it, that the privileges of youth, on theſe accounts, are unſpeakably greater than thoſe of age? But, the painful contraſt ends not here.

Verſe 4. " And the doors ſhall be ſhut in the ſtreets, when the ſound of the grinding is low, and he ſhall riſe up at the voice of the bird, and all the daughters of muſic ſhall be brought low;" *Exp.* And the eye-lids, (which in youth are naturally light and open, for the eyes to ſee all that paſſes in the ſtreets,) ſhall become heavy, and be long and often cloſed in ſleep, to ſupport the feeble remains of decaying nature, when through the loſs of his teeth and appetite, the aged man eats but little, and ſleeps much, living in a kind of ſtupidity and inſenſibility to all that paſſes before him. And yet, notwithſtanding his peculiar dulneſs, his ſleeping ſo often and ſo much, he ſhall not be able to enjoy ſweet reſt in the night, as he once did, in the days of youth; but ſhall in wearineſs long for day, and tired of his bed, as well as of every other enjoyment ſhall impatiently get up in the morning, at the voice of the Robin and the Lark, (ſinging at the early dawn,) in every poſition wearied, reſtleſs, and joyleſs both by night and by day. Nor can the muſical notes of theſe ſweet warblers of the early morn; nor of the ſofteſt tunes, ſung by a choir of ſingers, the admired daughters of muſic, which once enlivened, delighted and ſweetened the mind, in the days of youth, in old age ſoothe and ſweeten a troubled mind. For, in old age even the ſoft charms of muſic ceaſe to pleaſe. The aged cannot ſing themſelves, nor will their relaxed conſtitution and decayed nature admit of their receiving delight in hearing the ſongs of others. To them every thing is in a manner joyleſs. Thus ſtripped of earthly enjoyments, in old age, nothing but pure religion can ſweeten the mind, and afford laſting pleaſure.

Verſe 5. " Alſo when they ſhall be afraid of that which is high, and fears ſhall be in the way, and the almond tree ſhall flouriſh, and the graſs-hopper ſhall be a burden, and deſire ſhall fail: becauſe man goeth to his long home, and the mourners go about the ſtreets." *Exp.* And, not only are the days of youth the beſt and moſt convenient time to attend to the duties of religion and make your peace with God, ſince ſuch are the infirmities, the weakneſſes, the pains and the troubles of old age; but, alſo, becauſe the aged loſe the ſtrength and vigour of their early days, becoming timid. They are afraid of that which is high. All great undertakings frighten them. They have no courage, none of the fervour, the animated

zeal of youth to engage, where trials and difficulties are in the way to the obtainment of a great object. They are continually ſuggeſting their fears in the way of it. Thus they ſet down diſheartened; and to avoid the danger of trials and difficulties, live as they have done, without accompliſhing any great undertaking. How then will they think of engaging in a life of prayer and real religion, if they have neglected it to that advanced period of life? Is not pure religion from its very nature attended with trials and difficulties, in ſuch a corrupt age of the world as the preſent? Do not many, otherwiſe agreeable young people, ſhrink from it, becauſe of its trials? Do they not ſuggeſt, there are a thouſand fears in the way? *They ſhall be ſingular; or they ſhall be ridiculed; or they ſhall be neglected, if they are known to be prayerful, humble and pious?* I appeal to your hearts, my young friends, is not this your excuſe, for living in ſuch a cold neglect of God and religion? Is not this the reaſon why you are no more concerned for your precious immortal ſouls! Is not this the reaſon why you are aſhamed to be thought ſeriouſly enquiring, *What ſhall I do to be ſaved?* Oh! inconſiderate youth! Why will you thus ſuffer yourſelves to be deluded? Why will you willingly fall into ſuch a fatal ſnare, and preſumptuouſly riſque the loſs of all the glories, prepared for the righteous, in the everlaſting manſions of bleſſedneſs? Do you expect theſe fears, trials and difficulties will be leſs in old age than they are now? Do you expect there will be nothing then, to hinder or diſcourage you from attending to the duties of religion, after being ſo long neglected? Oh! As you value the everlaſting bleſſedneſs of your own ſouls, deceive not yourſelves! Depend upon it, from the very nature of man, theſe difficulties and trials will then certainly be greater. If, therefore, you have not now, while in the full vigour and ardour of youth, courage to be ſingular, from a wicked world, by engaging in the humble duties of religon, while you are not eſtabliſhed in long habits of ſin, conſider there is but little, if any proſpect of your doing it then. Do you not think it is harder for a man to ſet up prayer in his family, who has lived to be an old man, in the wicked neglect and contempt of it, than it would have been when young? Harder for him to break off from a life of profaneneſs and vice, and to live in conformity to the purity of the goſpel, than it would have been when

young? Has he not more ſhame, more ſcoffing, more trials and difficulties to encounter, in the way of religion, from his wicked companions and the world, than he would have had, at an earlier period in life? And is he not, from the love of eaſe, and dread of trouble, which are peculiar to old age, far leſs prepared to meet them? For, is it not then, that *the almond tree ſhall flouriſh* with the ſilver bloſſoms of infirmities, the grey hairs thickly increaſing on the head, through the decay of nature? Will not then the ſmalleſt diſappointments produce great uneaſineſs, and trifles of no more conſequence than an *inſignificant graſshopper* be felt as an intolerable burden? *And*, thus borne down with infirmities, *the deſire ſhall fail*; and if prepared for death it would rather be choſen than life. For he ſees nothing that can make him happy on earth. He beholds nothing here to create new deſires. All to him is a burden, and without ſatisfaction. For, when thus aged and infirm, from year to year, and from month to month, he has nothing but death to expect, while he yet lives. He is frequently, at the report of every funeral, in gloomy anticipation, calling to mind his own death, and picturing to himſelf his own mourners, as forming themſelves in the ſtreets, to carry his dead body to the grave; and ſo painful is the thought, that it often deſtroys all enjoyment; having none of the divine conſolations of religion, to gladden the heart with the bright proſpect of eternal glory.

Death is the moſt ſolemn and intereſting change, come when it may, either in the days of youth, or of old age. It cloſes forever our probationary ſtate. It ſhuts us up to the laſt great day of judgment, when the wicked ſhall be turned into hell, and all the nations that forget God. For, *then ſhall the duſt return to the earth as it was, and the ſpirit ſhall return unto God who gave it.* Thus cloſes king Solomon's arguments, enforcing both the duty and importance of remembering God in the days of youth, from the conſideration of the pains and infirmities of old age; and from the certainty of the ſoul's immortality, and of a future judgment. Will you then, my young friends, ſtill cloſe your eyes on the ſacred page; ſtill ſhut your ears againſt the warning voice; and ſtill harden your heart againſt the duty of remembering God, as ſolemnly enjoined? Will you, after reading this liſt of the failings,

troubles and trials of old age, and of the peculiar advantages of youth, their health and ſtrength of body and mind, their activity and capacity for enjoyment, ſtill plead, that you are too young to remember God, too young to begin a humble, prayerful, pious life? Will you vainly flatter yourſelves that old age will be a more convenient time to begin a religious life; that it would have fewer trials and difficulties to encounter than youth? If you honeſtly ſearch after the truth, you plainly ſee it will not be ſo. You ſee, that on every account, youth is the beſt poſſible time to begin a religious life; and that the longer you neglect religion, the leſs is the proſpect of your ever finding *a pardoning God.*

ZEPHO.

REVIVAL OF RELIGION

IN LEBANON, SECOND SOCIETY.

To the Editors of the Connecticut Evangelical Magazine.

GENTLEMEN,

I HAVE been led to view the narratives of religious revivals, with which you have favored the public, in your Magazine, as ſtanding among the more important things which compoſe that valuable work. By theſe, Zion has been comforted, and the enemy confounded. Religion becomes more forcibly recommended to the mind from example, than precept. There is a certain life in the former, that is not in the latter. This no doubt is the reaſon why the book of God is ſo interſperſed with accounts of this nature. In characters, we are taught the nature of virtue and vice from exerciſe and action; the mind in this caſe is not perplexed with a chain of theoretic reaſoning, but called to look on facts. For theſe reaſons, I am a friend to all ſuch publications, whether in a greater or leſs degree extraordinary. Compared with other accounts, which you have received, I have little to ſay, yet on the ſcore of ſovereign grace, and the almighty power of the divine ſpirit, in ſubduing the ſinner, I have much to ſay. I can bear

the ſame teſtimony with thoſe that have labored in a larger field, that, with the Lord is mercy, and with him is plentcous redemption.

In the year of 1781, it pleaſed God to revive his work among us; a ſpecial attention and uncommon ſerioufneſs, ſeemed to prevail in all parts of the ſociety; and the happy effects for many years were ſenſibly felt. At that ſeaſon, there were upwards of thirty added to the the church. After that, there was nothing ſpecial took place, except in individual caſes, for twenty years. During which period, the ſpirit of vital religion was reduced to a very languid ſtate. This will ever be the caſe without freſh anointings from the ſpirit.

Toward the latter end of March in the year 1801, two or three pious people agreed to meet and pray for a revival of religion among us. This was ſoon diſcovered, and others joined.—The numbers increaſed weekly, and in the May and June following, our meetings became crowded, and the ſpirit of God in the conviction of a number, was evidently ſeen among us. A public lecture was appointed, in which I was favored with the kind aſſiſtance of my brethren in the miniſtry. Our conferences were attended three or four times in the week; but the moſt crowded, and that which diſcovered moſt of the power of the ſpirit, was on Thurſday in the afternoon. During this period, religion appeared not to be a ſecondary object, but the one thing needful. Sabbaths ſeemed too far diſtant, and the appointed ſeaſons of conference were waited for with anticipated delight. The work however, was far from being general among the people. There were ſome from almoſt every part of the ſociety; and ſome families ſo particularly diſtinguiſhed, that it might almoſt be ſaid of them, as of the favored houſe at which our Lord, when in the fleſh, ſo often called, that they are all friends to Jeſus. To the ſerious, contemplative mind, there was a ſtriking diſplay of the ſovereign diſcriminating grace of God. While one family was wholly occupied with the concerns of the ſoul, perhaps a few rods at the next door, nothing of it was to be ſeen; they were wholly unmoved, unleſs with a ſpirit of oppoſition. "The wind bloweth where it liſteth, and thou hearеſt the ſound thereof, but cannot tell whence it cometh, and whither it goeth: ſo is every one that is born of the ſpirit."

God works like himself; whatever course he takes in his providence, or wherever he rides in the gospel chariot, the most visible effects of sovereignty mark his way; confirming his own declaration—"And ye shall know that I am the Lord."

It may be noticed, that between these revivals, there has arisen a new generation, and among these was the principal success of the work. Those who had come to years of understanding before, and refused the offers of mercy, were generally unmoved. And should God in some after period again revive his work among us, it may be likely so with those that are now left. The idea comes solemnly addressed to all, among whom the spirit of God is moving, lest presuming on a more convenient season, like Felix, they neglect the accepted time, and no place in after life be found for repentance. "Ephraim is joined to idols, let him alone."

The work, in its early stage, took deep hold of professors. They seemed to awake as from sleep, and the prosperity of Zion was the object of their united prayers. Love to one another, and zeal for the cause animated them, with but a few exceptions. The still small voice, has characterized the work from the beginning, without any thing of an opposite nature.

Among the new converts, an uncommon degree of caution appeared to lead the way to their profession. They seemed to come trembling, lest they might dishonor that holy religion, which they had been led to view, above every thing else precious. Our number of admissions to the communion of the church has been thirty five, and from a judgment of charity, it is expected that there may be still an addition.

It has been viewed by the friends of Zion as matter of thankfulness, that nothing exceptionable has been found in the lives of our new converts. Their walk has discovered that meek, humble spirit peculiar to the gospel. However, we have had opposition from the beginning; it has assumed different shapes and arisen from different and unexpected quarters. The result of which has been, that the line is more visibly drawn, and Christ's little flock, to the eye of common observation, more clearly distinguished.

There were several instances among the subjects of the work, somewhat peculiar; but as I have already exceeded

my deſigned limits, I ſhall mention but one. This was in a man of about middle life with a ſmall family. In the view of human reaſon, he was perhaps as unpromiſing a ſubject as any among us. But, in the early period of the work, his attention was arreſted—his convictions were deep, and they continued long, till his friends began to be anxious what might be the event. I had ſeveral times, after worſhip, as we travelled a ſmall diſtance the ſame way, deſignedly fell in his company. This I did the Sabbath before he met with comfort. As ſoon as we came together, I aſked him what were the exerciſes of his mind? He replied, that every time he came to the houſe of God, he came hoping that he ſhould return with a better heart; but he grew worſe and worſe, till he was led to imagine there was no mercy for him. It ſeems, ſays he, when I have taken one ſtep, as if the next would plunge me into irretrievable deſtruction. I was moved at the converſation, at the ſame time told him I entertained a hope, that his preſent diſtreſs might be ſoon removed. He replied with a degree of ſurpriſe in his countenance, can you think that there is any mercy for ſuch a wretch as I am? I told him, was he a ten thouſand times greater wretch than he was, there was mercy enough in the goſpel. On this we parted —A few days after, his views and exerciſes were wholly different, and his joy was as extreme as his ſorrow. Nor was it temporary, as is ſometimes the caſe; but his tongue has ever ſince been looſed in praiſe of that merciful hand that raiſed him from the horrible pit; conſidering his caſe a remarkable inſtance of ſovereign grace.

There is nothing that will more readily take hold of the chriſtian's feelings, than to ſee a fellow ſinner trembling under the deep convictions of the law. With regard to the event, the uncertainty is ſo great, and the importance ſo vaſt, that the paſſions of hope and fear, are wrought up to the higheſt key. And when the iſſue is happy, and the ſinner hopefully brought into God's ſpiritual family, there is nothing that will excite in the chriſtian more unfeigned praiſe. He will be diſpoſed in this caſe, if ever, to ſtrike that high note of the Pſalmiſt, and call even upon inanimate nature to join the ſong,—"Praiſe ye the Lord. Praiſe ye the Lord from the heavens; praiſe him in the heights. Praiſe ye him all his angels; praiſe him all his hoſts. Praiſe ye him ſun and moon;

praiſe him, all ye ſtars of light. Praiſe him, ye heavens of heavens, and ye waters that are above the heavens. Let every thing that hath breath praiſe the Lord."

I am, gentlemen, your brother in the common cauſe,

THOMAS BROCKWAY.

Lebanon, (Second Society) Jan. 6, 1803.

RELIGIOUS INTELLIGENCE.

THE lateſt accounts from Sanduſky ſtate, that our Indian friend Barnett, ſince his return to that place, after leaving his ſon with us, has more openly and zealouſly eſpouſed the cauſe of Chriſt.

That the Little Cornſtalk is earneſtly engaged in ſtriving to enter into life, thro' the Saviour Jeſus Chriſt; and is aſſociated with Barnett in zealous endeavours to perſuade their Country-men to turn with them from their evil ways.

That both the Sanduſky Towns attentively liſten to their exhortations; and with their Chiefs, encourage and attend meetings for Religious Worſhip, on the Sabbath; and are forward to receive Miſſionaries. And

That they earneſtly pray for a Miſſionary to be ſpeedily ſent to them to inſtruct them in the way to eternal life.

We are happy to learn, that the Rev. George Scott ſet out on a Miſſion to Sanduſky a few days ſince. His journal which may be expected immediately after his return will furniſh more particular information of the religious ſtate of theſe Indians.

Waſhington, Auguſt 7, 1804.

POETRY.

COMMUNICATED AS ORIGINAL.

1. O Lord thou haſt conquer'd my heart;
To thee I ſurrender the whole.
May I never keep back any part,
May Jeſus be king in my ſoul.

2. Didſt thou watch o'er the path I was in,
And give me a place in thy houſe?
Though black and deformed by ſin,
Doſt thou call me thy ſiſter and ſpouſe?

3. Doſt thou caſt my pollutions away,
And clothe me in raiment divine?
Then, Lord, never leave me to ſtray;
But make me eternally thine.

4. O may ev'ry pow'r of my ſoul,
And bent of my heart be to thee:
When ſtorms and diſtreſſes ariſe,
May I know where for ſafety to flee.

5. Though blackneſs and darkneſs o'erſpread,
I'll truſt in the name of the Lord;
His pow'r can raiſe from the dead,
And ſcatter my fears by a word.

6. Or haſt thou diſcover'd thyſelf
A ſuitable portion to me,
To make me more perfectly feel
My miſery, baniſh'd from thee?

7. No, Lord, thou haſt never beſtow'd
A glimpſe of thy glorious face,
To make an unparallel'd hell,
Denying that creature thy grace.

8. Thoſe pantings and longings of ſoul
For nearneſs and likeneſs to thee,
Doth manifeſt grace in the ſoul—
And with thee thy people ſhall be.

9. Then Lord do thou daily increaſe,
If a ſpark is begun in my ſoul;
And lead to the fountain above,
Where pleaſures eternally roll.

10. But if yet I'm deluded and blind,
And never have taſted thy grace,
Then help me this day to begin,
And ſeek for a ſight of thy face.

11. Thy pow'r is ſufficient to heal,
Though deſp'rate my caſe may be found:
Then let the phyſician appear,
And heal me of every wound.

[*From the Connecticut Evangelical Magazine*]

THE SPIRIT OF PRAYER, AND ACCEPTANCE WITH GOD DESIRED.

1. O GOD ſupreme, whoſe piercing ſight,
Darts through the darkeſt ſhades of night,
Look down, with a propitious eye,
While proſtrate, at thy feet I lie.

2. Th' appointed hour of prayer is come,
But ſtill my wand'ring thoughts would roam;
Sin has eſtrang'd my heart from thee,
And guilt would from thy preſence flee.

3. O'erwhelm'd, my boſom ſwells with grief;
My native vileneſs! unbelief!
If only mov'd with ſlaviſh fear,
Will God vouchſafe a gracious ear?

4. What flatt'ries vain have I believ'd!
Oh, how thy Holy Spirit griev'd!
In this my wretched, helpleſs ſtate,
Is he quite gone? Is all too late?

5. I am a ſinner, poor and blind:
'Tis not in earth to eaſe my mind;
I walk in darkſome ſhades of night,
Nor can creation cheer my ſight.

6. Father, I would not yet deſpair,
But ſtill preſume a humble prayer;
"*Gracious* and *Merciful*" thy name,
And thou unchangeably the ſame.

7. Oh, draw me to thy gracious throne,
Through th' atonement of thy Son.
Lord, every grace is thine to give,
Look down and let the rebel live.

8. Dear Saviour, pity from above;
Oh, let me freely ſhare thy love;
Be thou my advocate; to thee,
To thee, alone, for help I flee.

9. O may the Spirit deign to ſhine,
Through this benighted ſoul of mine:
With light, and all thy quick'ning rays,
Inſpire my heart to pray'r and praiſe.

10. Trembling, before the awful throne
Of ſov'reign grace, I'll caſt me down;
Here, all my hope, and all my fear;
And if I periſh, periſh here. LURANDA.